The Non-Subscribing Presbyterian

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Contents.

	PAGE.
Planning for Peace	1
Notes of the Month	2
Young People's Page	3
Temperance Notes	4
Memorial Window unveiled at Comber ..	5
An English Poet and Philosopher ..	7
"Outlines of the History of Presbyterianism in Ireland" ..	9
New Books	11
Obituary	13
Reports	17

Planning for Peace.

In the past so many apparently reasonable and convincing plans for bringing about World Peace have proved futile that it is not strange that the majority of people distrust their power to secure their proposed object. Not a few persons point to human nature as in itself incurably belligerent and therefore inimical to enduring peace. Others base their scepticism upon present-day facts and claim that militarism is as evident now as ever it was.

None of these objections should prejudice reasonable persons against the sympathetic consideration of new projects of peace. Especially would we ask their hearing for a plan emanating from America and called, because of its origin in one man's mind, the Bok Peace Plan. Mr. Edward A. Bok conceived the idea of eliciting the best and widest opinion on the question of World Peac . He proposed a competition, the papers submitted by publicists being examined and adjudged by a carefully chosen body of eminent Americans. Their award has been made, and the winning scheme is given in a recent number of "The Christian Register." The publicity thus given it there and in many organs of opinion bring the project of World Peace pro-eminently forward. Some of the features of the Bok Peace Plan are of interest.

Firstly, the United States is to adhere to the Permanent Court of International Justice, subject to certain conditions stressed earlier by Secretary Hughes and ex-President Harding.

As yet, the United States Government should not become a member of the League of Nations as at present constituted, but will extend its present co-operation with the League and propose participation in the work of its Assembly and Council under certain conditions and reservations. These latter need not here be enumerated since they chiefly concern American legislative interests.

But from the point of view of American co-operation with European bodies the plan represents a great step forward, with the possibility of still fuller participation by America in the task of safeguarding peace. Mr. Bok had this in view when he projected his plan, believing that "this is the time for the nations of the earth to admit frankly that war is a crime and then withdraw the moral and legal sanction too long permitted to it as a method of settling international disputes." That desirable end has been brought appreciably nearer. For if the Bok Peace Plan were nothing more it is certainly educational in character and tendency. Whenever and wherever men not only resolve to prohibit war but to secure actual facilities for maintaining and fostering peace, the cause of peace is already more than half won. Immense possibilities of fruitful action must inevitably appear and that speedily.

Notes of the Month.

Our readers will note with regret the recent deaths of persons bearing names long honoured in our household of faith. While such persons as are noted in our columns have lived to a great age their demise deprives us of generous friends and supporters. In the case of Mrs. Crozier the monthly appearance in our pages of her father's "Outlines of the History of Presbyterianism in Ireland" was a matter of deep interest to her. For our part, we deeply regret the severance of such a link with the illustrious past as her departure represents. It would be both a perpetuation of her conviction, and also a thing good in itself, if any materials gathered together for the continuation of the incomplete life of Dr. Montgomery by his son-in-law, the Rev. John Crozier, were now available. The first and so far only volume of biography always leaves the interested reader wishing for more. Would it were possible to carry on the thrilling story of struggle and endeavour to its fitting end!

* *

It is a matter of gratification that the work of erecting a new place of worship at Newtownards is making good progress. Some months must naturally elapse before that work is completed. In the meantime, we are glad to learn that under the supervision of the Rev. W. H. Townley-Tilson, M.A., the services at Newtownards are being regularly maintained and are attracting larger attendances. Apparently, the prospects of a revival of our cause in Newtownards are distinctly encouraging. There was once a strong congregation of our body in that centre. May we hope that the time is not far distant when such may again be the case.

* *

We are glad that the Non-Subscribing Calendar for 1924 has been heartily welcomed. The first edition of one thousand copies was speedily exhausted and a second edition was essential. Unfortunately, there was an unavoidable delay in the printing of this second edition. The Stephen's Green block had to be returned to Dublin, thus necessitating the preparation of material to fill its place. A block of Moneyrea Church, and one of the Newtownards Church as it will appear on completion, have been put in the vacant space, thus making the second edition somewhat different from the first. Copies can now be had either at the different churches or from the Depository, 35 Rosemary St.

* *

We have noted with pleasure the enterprise of two of our Lay Organizations in providing Open Meetings for members and interested friends. Recently the Women's League held a successful meeting, and now in the present issue we record an Open Meeting just held and one projected for February in connection with the Belfast Chapter of the Laymen's League. At the present time there is a keen spirit of enquiry abroad and we are very glad our new organizations are fully alive to the opportunities presenting themselves. We are convinced that as a religious community we stand to gain by the free and frank ventilation of matters of opinion. May this enterprise receive its fitting reward and the different meetings their hearty support on the part of members and others concerned.

* *

The various local collectors of the Orphan Society are reminded that now is the time to be getting in their annual subscriptions. It is very desirable that this work should be accomplished in good time, thereby making possible the balancing of the Society's accounts. With a view to that end, the Hon. Treasurer, Mr. William M'Robert, Ulster Bank, Waring Street, Belfast, would like to be in receipt of all this year's subscriptions before March 21st. The list of subscribers should be sent equally early to the Secretary, the Rev. Alfred Turner, Templepatrick. Reports, collecting cards, etc., may be had on application to the latter.

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Young People's Page.

A UNITARIAN HYMN WRITER

Towards the close of the year 1923 there passed away in advanced age a greatly-loved Unitarian divine, who, though living all his life in America, was well known and admired here. Both in our church and Sunday schoo hymn books we find this name at the end of hymns we often gladly sing—"William C. Gannett." His name recalls his Unitarian history and connection. The father of the hymn-writer, Dr. Ezra Giles Gannett, began his ministry as colleague to Dr. Channing, and this interesting connection doubtless was responsible for the names "William Channing" borne by the younger Gannett of whom we speak. At his birth, in 1840, Dr. Channing was still alive, exercising an ever-widening influence.

Hence we can understand how it was that young Gannett found his vocation in the same ministry which had claimed his father and his great colleague, Dr. Channing. Later, he became his father's biographer and his work is full of interest for its account of the Unitarian movement in America. But other literary labours were undertaken, and one of his smaller productions, "Blessed be Drudgery," has had a very wide circulation. It would still serve as a bracing tonic for the down-hearted and heavy-laden who have lost their zest in life.

But it is perhaps as a writer of beautiful hymns that William Channing Gannett has become most widely known. At the time of his death he was one of two outstanding American Unitarian composers, both of them born in the same year, 1840. The Rev. Frederick Lucien Hosmer still survives, and, not long ago, was the recipient of numerous greetings from far and near. A comparison between their respective hymns is interesting. While the name Hosmer is appended to eighteen hymns in the New Hymnal, that of Gannett only appears twice. But in "Hymns for Children" each of these writers is credited with five hymns. Thus, such a comparison would seem to indicate that the hymns written by Mr. Gannett were intended more for the young and find, therefore, a fuller representation in Sunday school collections.

Such a conclusion is confirmed by a reference to the hymns themselves. Mr. Gannett seems to have had in view young people in particular, and there is not one of his hymns which do not appeal to, and cannot be understood by, thoughtful boys and girls. For the most part, they are descriptive of simple natural objects and bring out their lessons beautifully. Take, for example, the one beginning, "He bides within the lily, a strong and tender care." It enforces the lesson of the lily through Jesus and the thought of divine love in human life. The same characteristics provide a place for two of his hymns among those commemorating God's natural provision for man. We refer especially to "Praise to God and thanksgiving" and "Now sing we a song for the harvest." While rightly included in hymn collections designed for adult worship they are equally suitable for the Sunday School. There is nothing remote or far-fetched in either; both are simple, sympathetic, suggestive of scenes familiar to young and old alike.

Hence, we would earnestly appeal to our youthful readers to take up their hymn books and give careful attention to the hymns of Mr. Gannett. Then they will understand why amongst many reasons for honouring a great and good man, those who love beautiful hymns will pay their grateful tribute to William Channing Gannett, Unitarian hymn-writer.

Temperance Notes.

SUNDAY OPENING AND OTHER THINGS.

Mark Sabre, the chief male character in "If Winter Comes" (put it that way in case you do not think him a hero) possessed one dominant trait that made him or damned him according to your predilection. He saw the other man's point of view; or at least he saw that the other man **had** a point of view.

Apparently it is an unenviable possession. But why should it not rather be a most desirable quality to possess? There are two sides to the majority of questions; most have considerably more than two sides. A well cut diamond has eight or more facets. And the more enthralling the question the more complex are its aspects, and I have yet to learn how many sides has a sphere, not being satisfied with the limitation of two—inside and outside.

Many persons, even "Temperance" advocates, cannot say a kindly word for Prohibitionists as such. They do not trouble to see if there be not two or more sides to the matter. They ignore the surface, and go at once as they believe to the heart and centre of it and disbelieve in what they find there. Now if Prohibition has many sides, and you ignore these sides, how do you know that you have found the centre?

Prohibition is not such a simple matter. Naming some of its sides there are the physiological, medical, social, and personal; and it extends through the mental, moral and spiritual planes, if no other. Many of you deal only with the social side. On that side you see the Public House closed on Sunday (which had been opened the other six days) and the Church open (which had been closed the other six days). And you do not think it fair. Perhaps for the Church to be open on the one day is as it should be, otherwise it would savour of Popery. But why on the Sunday should there be no sound proceeding from the Temple of Bacchus while from the Christian places bells are chiming in praise and welcome (or tolling in sad sarcasm—again according to your predilection)? Why, indeed? And indeed there is another matter which seems to divide up the social "side" as a most bewildering complicated arrangement of many sides—it it is this—whereas from ten to fifteen per cent. of the City's population attend the places of worship, considerably more than that "attend" the Public Houses.

If you think that you have reached the centre of the thing called Prohibition and found there something which is alien to the love of individual personal liberty you are much mistaken—you are nowhere near the centre. Your mathematical calculation has erred. We cannot fix the centre ourselves very well, for even the planes themselves are revolving spheres. But somewhere near the centre or hub is a desire for a sweet, clean world in which to live.

For example. You profess to want it made possible for a man to enjoy himself on Sunday and say, "Why should the Public House be closed then?" We may reply, "Why can't he stay at home!" You may reply, "Because in many cases that Public House is Heaven compared with many so-called 'homes.'" Exactly!

If you had reached near to the centre of our Prohibition figure you would find there a desire to make all homes places fit for the happiest souls to live and love in. Whereas the centre of your figure (easily found) is a glass of beer and a laugh, and the whole is just a sad caricature of the world we live in to-day.

But the world we shall live in to-morrow will be different.

P.G.

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MODERN CHURCHMEN AND UNITARIANS

By S. H. MELLONE, M.A., D.Sc.

In January in the present year (1922) the Rev. Henry D. A. Major, Editor of **The Modern Churchman**, contributed to **The Hibbert Journal** an article designed to elucidate the views of Modern Churchmen by discussing the difference between their position and that of the Unitarians. This pamplet is a reprint, with a few omissions and additions, of an article by Dr. Mellone which appeared in the April number of **The Hibbert Journal** and offered some comments on Mr. Major's argument and an explanation of the Unitarian position. The Committee of the British and Foreign Unitarian Association have authorised its publication by the Lindsey Press in the present form **for wide distribution.**

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Memorial Windows Unveiled at Comber.

There was a very large attendance in the Non-Subscribing Presbyterian Church, Comber, on December 23rd, when windows erected to the memory of the late Right Hon. Thomas Andrews, D.L. ; Mr. John Miller, J.P. ; and Mrs. Eliza Pirrie were unveiled by Miss Mary Niblock and Mrs. Thomas Andrews (Adara) respectively. Those present included Right Hon. J. M. Andrews, D.L., M.P. (Minister of Labour), and Right Hon. Lord Justice Andrews, sons of the late Right Hon. T. Andrews ; grandsons of Mrs. Pirrie (mother of Right Hon. Viscount Pirrie), and grand nephews of Mr. Miller. The church was beautifully decorated with evergreens, and during the service the choir, under Mrs. J. M. Andrews, feelingly rendered the anthem, " Comes at times a stillness."

The windows in memory of the late Mr. Andrews are beautifully designed, the upper portion bearing figures representing Courage and Humanity. The lower window is a representation of the Angel of Peace receiving the sword from a kneeling warrior, and in the background are to be seen the rival armies, and beyond them the rising sun. In the sky are depicted the dove and the olive branch, which formed the late Mr. Andrews's crest. The window bears the following inscription :— " Erected by the members of this congregation in affectionate and grateful memory of their late fellow-member, the Right Hon. Thomas Andrews, D.L., who died 17th September, 1916."

The window erected to the memory of Mr. Miller and Mrs. Pirrie shows figures representing Faith, Hope, and Charity, and the inscription is as follows :—" Erected by Mrs. Thos. Andrews in loving memory of her mother, Eliza Pirrie, who died on 21st April, 1895, and her uncle, John Miller, J.P., one of the founders of this Church, who died on 13th January, 1883."

After the singing of the hymn, ' Servant of God, well done ! " the windows were unveiled by Miss Niblock and Mrs. Andrews. Following the " Dead March," Rev. J. Glynne Davies offered up the dedication prayer.

Rev. J. Glynne Davies said he had been asked to express the deep gratitude of the Andrews family to the members of the congregation who erected such a beautiful tribute of affection and love to the memory of the late Right Hon. Thomas Andrews, and also express how much they appreciated that gift, not only for its outward beauty but for what it meant in their hearts. The memorial, he believed, would be an inspiration to those who worshipped at that church. He also wished to express the gratitude felt by the congregation to Mrs. Andrews, of Ardara, for her beautiful gift to the church in the form of a memorial window to two persons very near and dear to her—her uncle, John Miller, and her mother, Mrs. Pirrie. Her action in erecting the memorial was not only a tribute to her loved ones but was an expression of her love for the church in which she worshipped and the members of the congregation. The memorial would remind them of lives nobly lived in service that was highest, noblest, and best.

Mrs. Davies then read an address written and forwarded by Rev. Thomas Dunkerley, B.A., minister emeritus.

Mr. Dunkerley, in his address, said that the late Mr. Andrews had earned their honour and fullest esteem, and they desired that succeeding generations of worshippers should know their indebtedness to him. They had revered him as one of the " grand old men " of their Church, but his happy and lively disposition belonged to genial youth. He was not confined to narrow limits, and the abundant distinctions conferred upon him by the King and by various public bodies were testimony to the breadth and largeness of his mind and work. By

the force of his natural power, his industry, and his high unblemished character he made himself felt as a citizen of repute and influence. For 38 years he acted as Hon. Treasurer of the congregation, and for 37 years he was a respected and beloved elder. He was generally acknowledged as a leader, and figured in all progressive movements in the town and neighbourhood.

The late Mr. John Miller, who was born in 1796, became a member of the Unitarian Church about 1917. He came to Comber in 1826, and he was joined by Mr. James Andrews in the work of erecting that place of worship, which was opened in 1840 .

Rev. Glynne Davies also paid a tribute to the three persons whose memory was perpetuated, and said he had a great love for those early pillars of that Church. He referred to their kind and tolerant spirit, and said their sympathies far transcended the bounds of sectarianism. He had not been privileged to know them personally, but he knew something of them by the members of the family. It was a tribute to them that the present representatives of the Andrews family had attained such eminent positions, and were held in such high esteem by their fellow-countrymen.

Rev. H. J. Rossington, M.A., B.D., in the course of an impressive address, said that while he sat in that Church his thoughts had been going back. He had been remembering things he would fain remember for all time. Seventeen years ago, when he came to the North of Ireland to begin his ministry at a time of considerable difficulty, he met Mr. Thomas Andrews, and then he formed the impression that he was a broad-minded, genial gentleman. It was his (the speaker's) privilege to meet him many times both in business and in his home, which was truly a house of prayer. Therefore he did not speak of their friend's public life. He was a devout worshipper of Almighty God, and a true lover of every kind deed. He was generous and ready to help every good cause. Few people approached him in vain, and his charity was not parochial. Mr. Andrews was loyal to his Church, but that loyalty did not imply opposition to any other. Those of a different religious persuasion in Comber knew that he did not despise their faith, but rather did he admire their loyalty. It was not for him to raise the veil, but he could affirm that Thomas Andrews was all that a father might be and all that a husband should be. In conclusion, Mr. Rossington spoke of the loyalty and generosity of the three people of whom they were thinking that afternoon.

Laymen's League.—Instead of the usual monthly Chapter Meeting an Open Meeting under the auspices of the Laymen's League was held in the Central Hall, Rosemary Street, on January 17th, 1924. Mr. R. M. Laird, President of the Belfast Chapter, presided, and Mr. Harold Thomas was the speaker. His subject was "A Visit to Germany since the War," which he dealt with in a most able manner, being highly interesting from first to last, as a good deal of valuable information about Germans and Germany was given. The audience was attentive and appreciative and consisted of a considerable number of ladies whom the members of the Laymen's League were pleased to see present. An Open Meeting will be held in the Central Hall on February 21st, at 8 p.m., when Mr. Thomas Brown will read a paper entitled, "What is wrong with Belfast Unitarianism?" Our Ministers and all members of our congregations are given a hearty invitation.

BAPTISM.

BARRY—Ethna Florence, daughter of William Walter and Elsie Kate Barry, of 280 Ormeau Road, Belfast. Born Nov. 21st, 1923. Baptised Jan. 24th, 1924.

An English Poet and Philosopher.

Edward Carpenter was born at Brighton in 1844, and is now in his 80th year. He was educated at Cambridge University, became a Fellow of his College in 1868, took Orders a year later, and was for some time a curate under F. D. Maurice, the celebrated Broad Churchman. In 1873 he abandoned the Church as well as his Fellowship, devoting himself to the work of the University Extension Movement, lecturing on Science and music, which has always been one of his favourite pursuits. He then became intimately associated with manual workers and the modern Labour and Socialistic Movements. He visited America to see Walt Whitman, whose "Leaves of Grass" so permanently influenced his life, visiting also Emerson, O. W. Holmes, Lowell and John Burroughs. He visited India also, and Eastern thought colours all his after life. He bought a small farm in Derbyshire and became a very successful market gardener. He built a little hut beside the stream in his own garden in Millthorpe, and in 1881 started to write that little book of poems, the seeds of which will probably be the social spirit and the religion of the future. For "Towards Democracy" is more of an inspired than an intellectual or artistic achievement. Here is Carpenter's own description of its inception—"It became necessary to have some place in which to sit many hours a day writing, and so I knocked together a kind of wooden sentinel-box, placed it in a quiet corner of the garden, overlooking far fields, and thither resorted all through the summer, and into the autumn and far away through the winter—days there in the rain or in the snow; nights sometimes with moonlight or a little lamp to write by, the hum of the bees in the leafage, the robins and chaffinches hopping around, the men at work in the fields, the consuming pressure of the work within me, a sense in me of inevitableness in it all, and of being borne along, which gave me good courage. My mother's death at this moment exercised, perhaps, a great etherealizing influence."

"A young man, slender, wistful-eyed
Steeped in fragrant memories
Calls in spirit to her so loved—
More than all other women on earth beloved—
His mother who bore him."

"The lovely little stream which like a live thing ran night and day, winter and summer, full of grace and music at the foot of my garden, entered into my life and became part of it."

"Little brook without a name that hast been my companion so many years, say, what indeed are thou? Little brook, so strange and mystical, I pray thee take these thoughts thou hast brought me, and bear away on thy bosom and scatter them likewise."

For twenty years Carpenter was quietly recording those inspired poems which to-day, translated into various tongues, so deeply and permanently influence human thought and heart.

"The life of all this Universe which is our Home
Weaves round each soul a web of mortal strife,
Hard is its speech to hear and slow to come—
So to each man, men's faces distant seem,
Their dearest words sound faint and very far
Till Death breaks suddenly between us, and
With a great cry we know we have not known.
Ah! surely to have known and to behold
The beauty that within the soul abides,
For this earth blossoms and the skies unfold,
For this man rises and looks upon the sun

For this man lives, and with adventures trust
Forsakes this world and seeks a Fairer One."

How often I take down my copy of "Towards Democracy" with Edward Carpenter's autograph in it and read—

"To hold by leaving; to take by letting go,
Leaving and again leaving, and ever leaving go
Of the surface of things; so taking the heart
Of them with us—This is the Law."

"All that you have within you, all that your heart desires, all that your nature so specially fits you for—that or the counterpart of it waits embedded in the great Whole, for you. It will surely come to you, yet equally surely not one moment before its appointed time will it come. All your crying and fever and reaching out of hands will make no difference." The metre of "Towards Democracy" is similar to Whitman's "Leaves of Grass," but its metre and spirit is closer akin to the "Psalms of David" written in and for the social and religious life of to-day. The title is meant to indicate the world of "Demos," the common life within all, that Self which is the self of all humanity. It is an attempt to convey that sense of the One in the many which reveals to the many the fact that they are one. All existence is a revelation of one underlying Being pervading all things. Edward Carpenter's many prose works—"England's Ideal," "The Art of Creation," "Angels' Wings," "Love's Coming of Age," "The Drama of Love and Death" are expositions on the philosophy of his poems.

"Love's Coming of Age" is the sanest guide book for young people to read on the union of the sexes—the German translation of it is in its fourteenth edition. It deals with the spiritual and physical sides of the question in a natural way, holding that the difficulty in marriage problems is not really a legal but an ethical one. We need higher conceptions of the true ends of life; marriage problems and difficulties long antedate the wedding day and the divorce court—men prizing money as one of Hymen's best gifts, and women too often considering marriage satisfactory when the prospective husband is rich, merely in material goods. Woman has no more valiant and wise champion than Carpenter.

"He is indeed a master of life who, accepting the grosser desires as they come to his body, and not refusing them, knows how to transform them at will into the most rare and fragrant flowers of human emotion." This is exquisitely brought out in his poem entitled "The Golden Wedding"—

"Now fifty years through wind and sun and rain
Through the sweet heyday of youth, through life's maturity and age,
We've bloomed and withered, dearest, side by side—two trees upon one root.
And now, dearest one, through all the lapse of years
I look into your eyes, and see them deep as ever
Their beauty is to me a passion just as ever,
Voiceless, unfathomable, that no time can touch."

"The Drama of Love and Death" is a study of human evolution and transfiguration, and reveals fine insight into the essence of our modern thought on re-incarnation and spiritualism—"A thousand generations here have come and wandered o'er these hills, and faced the light, Nor dreamed each little mortal of the Past, nor the deep sources of his live divined, nor guessed what strange sweet likenesses should rise, selves of himself, far in the future years, with his own soul within their sun-lit eyes, and in their hearts his secret hopes and fears. Yet I—I saw each life continuous extend beyond its mortal bound, and reach a hand to others and to others without end. Love and Death, veiled figures, hand in hand ope the portals of that Other Land where the great Voices sound and Visions dwell." He has beautifully

touched on those Voices and Visions in his recent autobiography, "My days and dreams."

There is passing through the press at present a volume of his early poems on love's vision entitled, "Eros and Psyche." Love itself, and the desire to meet again our loved ones, seems to inspire in us an instinctive belief in future existence, hence Carpenter while looking forward to the loss of our narrow personalities, looks forward to the gain of a larger—still individual life after death in union with the race—the soul of humanity.

"Towards Democracy" issues from a soul which has homed itself in the heart of Nature; to live in her bosom is the Open Secret. All natural things are pure, all natural functions are sacred, "Death is no longer terr ble, but full of poignant strange expansion."

His philosophy is summed up in the poems—"Freedom has to be won afresh every morning. Every morning thou must put forth thy strength afresh upon the world, to create out of chaos the garden in which thou walkest. For there is nothing that is evil except because a man has not mastery over it; and there is no good thing that is not evil if it have mastery over a man: there is no passion or power or pleasure or pain or created thing whatsoever, which is not ultimately for man and for his use—or which he need be afraid of or ashamed at. Is your present experience hard to bear? Yet remember that never again perhaps in all your days will you have another chance of the same. Do not fly the lesson, but have a care that you master it while you have the opportunity. Enter into the Life Eternal by passing through the palace of Mastery, through the door of Love out into the great Open of Deliverance."

"I hear Thy call, Mysterious Being, in the dead of night, in the blazing noon, flooding, enfolding All—I hear Thy call. Take me, great Life, unloose these chains, unbind these clogs and fetters; I hear Thy call—so strange—Mysterious Being, I hear Thy call—I come." G.V.C.

"Outlines of the History of Presbyterianism in Ireland."

By Dr. Montgomery.

VI.

After ordaining ministers in Ballywalter and Portaferry, and establishing Presbyterian order over the Counties of Down and Antrim, Blair and Hamilton returned to their Parishes in Scotland, amidst the blessings and prayers of a grateful people, and were succeeded in their mission by the celebrated John Livingston, formerly of Killinchy, and a Mr. James Blair, of Portpatrick. These worthy men walked zealously in the steps of their predecessors; and some additional Scotch regiments having come to Ireland, several of the chaplains became parish ministers; and thus the fixed and regular Pastors of the Church were gradually increased—although many were still constrained to do duty in several places. Another petition was therefore presented to the General Assembly, in Edinburgh, on the first Wednesday of August 1643. The Deputies on this occasion were Sir Robert Adair, of Ballymena (already mentioned with due respect) and William M'Kenna, merchant, of Belfast. At the same meeting, the Presbyterians of Derry applied for a Minister; and Commissioners from the English Parliament being present, their influence was promised to secure to the Presbyterians of Ulster privileges equal to those enjoyed by members of the Episcopal Church. Indeed, there was no difficulty in obtaining this promise; for the Bishops were hated by the great body of the English people, and on the verge of being expelled from the House of Lords, as the natural prelude to the total overthrow of Episcopacy in that Kingdom as it had been already overthrown in Scotland. Thus encouraged, the Assembly engaged "to send over such expectants or probationers as, upon trial, they might find qualified to discharge the arduous duties of the ministry in a desolate land." In the

mean time, eminent Ministers, as in the former year, were appointed to visit Ulster, "and there to instruct, comfort, and encourage the scattered flocks of Christ." By these means, Presbyterianism not only revived but prospered in Ulster—the unfortunate and misguided King being in no condition to aid the Bishops, and Catholics and Presbyterians being equally indisposed to recognize their ecclesiastical assumptions. The Presbyterian Ministers, therefore, as in earlier times, occupied the churches and enjoyed the tithes in those localities where they preponderated in numbers, with every prospect of becoming the established Denomination of Ulster, at least, if not of all Ireland.

During this condition of affairs events occurred in England and Scotland, which, although not directly connected with Irish Presbyterianism eventually bore so much upon its interests, as to demand a passing notice.

It has been already seen that Charles I. was in political conflict with the English Parliament, from the year 1639. In that contest, he was strenuously supported by Archbishop Laud, and the other prelates of the Church, and it was no more than natural, that sentiments of political hostility should be transferred to the religion of opponents. The Prelatists were the advocates of kingly and aristocratic privileges: the Puritans and Presbyterians were the friends of popular rights and rational reforms. Now, it is quite clear that in such a state of affairs, power and prerogative must have gradually lost ground, whilst, in the same proportion, popular sentiment must have acquired strength. The religion of the Church, therefore, being arrayed against popular rights, necessarily became the object of popular odium; and, as a natural result, the kingly and episcopal authority were soon involved in one common contempt and abhorrence. The Commons, animated by the enthusiasm of the people, in the year 1641, passed resolutions condemnatory of the Legislative authority of the Bishops, and against the employment of Clergymen, or any rank, in civil affairs; but although the blow was warded off for a season by the House of Lords, it only fell with the more determined and deadly force, two years later. In the meantime Charles took up arms to assert his own prerogatives and to defend the Church. For this event the Parliament had made quiet preparations, by placing their own friends in the principal strong-holds of the Kingdom; so that in the campaign of 1642, no decided advantage was gained on either side. During the following year, the Royal cause wore a more favourable aspect; and yet, the Commons, so far from abating any of their demands, renewed their resolutions against the Bishops, and so intimidated the House of Lords, that they concurred in expelling them from Parliament. This measure was urged forward, in order to secure the co-operation of the Scotch who had already succeeded in throwing off the yoke of Prelacy; and with a farther view to effect the same object, the Parliament agreed to convene an Assembly of learned divines and others in Westminster to settle the Doctrine and Government of the Church of England, on principles consistent with those of the Church of Scotland. —[To be continued]

BELFAST DOMESTIC MISSION.

The Annual Soiree and Meeting of the above will be held on March 2nd and March 3rd respectively. Not many persons seem to know that this very useful institution began its carcer as long ago as 1853 and has done much exceedingly useful work ever since. At the present time under the Missionary, Mr. M'Ewan Kirkham, it is endeavouring to cope with the extra distress always incidental to unemployment. Friends who sympathise with its efforts can do their practical part in becoming subscribers or by sending contributions of articles to the Caretaker, Stanhope Street, Belfast

New Books.

"THE ULSTERMAN," BY CHARLES C. RUSSELL, B.A. 2/6 Net.
"POEMS OF NATHALIE BOULIGNY SMYTH. 2/6 Net.
"SKETCHES OF OLDEN DAYS IN NORTHERN IRELAND," BY REV. CANON FORDE, M.A., LL.D., PORTRUSH. 2/6 Net.
"THE SIGNIFICANCE OF LIFE," A SHORT STUDY IN THEISM, BY ERNEST F. CHAMPNESS. LONDON: THE SWARTHMORE PRESS, LTD. 2/- Net.

It speaks well for local enterprise that the first three of above books are attractively and tastefully printed and bound by Messrs. M'Caw, Stevenson & Orr, Ltd., Belfast. They are to be congratulated upon their workmanship and we wish for them much encouragement in their publishing activities. Two of their publications deal with the North of Ireland, the one, Mr. Russell's book, having more than a suggestion of Ulster humour as well as reference, and dealing in an attractive manner with the peculiarities in character and speech. Any of our readers who have followed the interesting discussion on Ulster words which has been appearing in one of the Belfast daily papers, will find very much of point in Mr. Russell's contribution to the same subject of dialect. The second and much the larger section of the book, entitled "The Complete Article," is concerned with the Ulsterman's linguistic peculiarities, and the illustrations from early English writers are helpful for his thesis. We imagine no one will disagree with his parallels between Ulster and Scottish modes of speech. More questionable, however, is the contention that "there are but few French words noticeable in Ulster, although French words and their derivatives are common in Scotland." This is clearly a point on which good authorities differ. The late Sir John Byers was of opinion that the French influence was greater than is commonly supposed, and in support of his own view had compiled quite a long list of French derivatives. When it is remembered that so many French speaking persons had settled in the neighbourhood of Lisburn as to necessitate in the early part of the nineteenth century the regular provision of religious services in French for their benefit, it would be strange were French not clearly marked. We are inclined to think Mr. Russell under-estimated their numerical importance. Our author makes a good point about the connection of characteristic Ulster words with the weather. He also stresses two common popular failings (1) confusion in the rightful use of "shall" and "will," and (2) the clipping of words. The first of these failings is by no means merely "popular," it is almost as common amongst professedly educated Ulster people. We would commend Mr. Russell's very terse and telling introductory section, "The Making of Him." It combines research with the relief of humour. Two good portraits, one of the author and the other of Sir James Craig add to the attractiveness of a well-written and well got-up little book.

Canon Forde is well known to many readers as one deeply interested in the topography of Northern Ireland, and his book consists of descriptive sketches which had previously appeared elsewhere. We are sure they will receive a hearty welcome in this convenient and attractive format. Much research has been given to their preparation, and the many visitors to Portrush and Derry and their vicinity will find themselves the better equipped for intelligent enjoyment after a careful perusal of these pages. In the case of some of the sketches we fancy readers will be inclined to "feature" Oliver Twist and ask for more. Two pages are certainly a somewhat meagre diet for "The Giant's Causeway," while "Rathlin Island" has also the disadvantage of being too sketchy. Occas-

ionally, the style is somewhat lacking in sympathetic power. We wonder whether the author is not guilty of an Ulsterism in his use of the words, "only one" in the following quotation: "Hugh MacPhelim O'Neill, son to O'Neill, of Claneboy, was slain in this battle, with all the MacQuillin leaders only one, namely, Rory Oge, who lived in Galgorm Castle, near Ballymena." (p. 27.) We are inclined to think that the author is more successful in his sketches of persons, notably so in "Shane O'Neil, an Ulster Chieftain." His descriptive style seems perceptibly to warm up when he has to do with fighting. Is that also an Ulsterism? The sketches gain by reason of their pictorial embellishments.

The Poems of Mrs. Smyth are prefaced by a brief biography of the authoress, in the course of which we learn that she was of French descent, although reared, like her immediate ancestors, in America. Her marriage in New Orleans to Dr. Andrew Woods Smyth, a member of a long-established Castlederg family, gave her an Irish connection, which after her husband's retirement to his mother's ancestral home at Ardcane, became more intimate. This is charmingly reflected in the series of poems composed after her settlement in this country. She "died on 22nd June, 1912, and is buried beside her husband in the City Cemetery, Londonderry."

The volume of poems are partly personal and also descriptive of natural beauty. Good examples of the former are provided by the brief opening dedication of the poems "To my Mother," and the "In Memoriam: John S. Woods," which appears later in the collection. Other poems are of a thoughtfully didactic character, and ask the questions which recur whenever life and its problems are urgent in the minds of men. Such, for example, are "Heredity" (p. 21) and "Immortalis" (p. 25). Two of the poems are in French, and these are by no means the least successful attempts in metre. But, to our thinking, the section which will most appeal, and upon which the authoress's reputation as a poetess can be best maintained, is that dealing with familiar natural objects. One or two poems apart, where the nature of the theme is somewhat beyond her descriptive power—see, for example, "A Storm at Sea," (p. 36)—she has real sympathetic insight and much descriptive ability. Space will not permit of quotations, but we would refer our readers to such seasonable renderings as "Spring's Whisper," "The Snowdrop," and "The Thrush." We instance these in particular, not merely because of the real feeling for nature they evince, but also because they betray much of the ability to move in varied metre which is characteristic of the volume as a whole. Lovers of graceful poetry will find in the book very much that will appeal.

The fourth volume for review is not only issued by another firm of publishers but is of quite a different character. We learn that "the author has aimed at helping those who have lost their religious belief to find a vital faith founded on experience and reason. For him the truth of Theism is involved in and signified by man's highest thought and activity." His praiseworthy aim is commended by Mr. John W. Graham, M.A., the Principal of Dalton Hall, Manchester, and he speaks of it as "a man's real Word, an utterance of what he has found concerning God and Man, in his individual search." For ourselves, we have found the work of Mr. Champness clear, interesting and suggestive. Moreover, it is in character and teaching such as to justify the author's remark in the opening of the last chapter: "This is a book of hope." It is particularly that for minds which have lost touch with traditional statements of faith, and desire a thoughtful re-formulation of the theistic position. Confronting the universe as modern science makes it known, and bravely facing its resultant problems, he gives

clear and courageous utterance to the faith which is in him. "The Mental Whirlpool" is a vivid picture of the mental conditions which the great events of history created, with the attempts made by various writers to meet the need. In his second chapter, "Some Aspects of Human Personality," the writer reaches conclusions common to all who believe in human regeneration, viz., that in man himself and his kinship with the divine is to be found the way of progress. Again, the writer is alive to the questions which have arisen from the deeper understanding of human consciousness. Yet all that concerns individuality needs to be socially realised and made serviceable. There is no individual salvation apart from the redemption of society. But while doing justice to that aspect, all his reasoning finds its fitting conclusion in the consideration of "The Social Significance of Theism." "The argument may be summarized: social reform implies a belief in human life, but the nature of man is such that he has needs greater than any well-organized society can supply; those needs imply a Universe, which having produced man, responds to those human needs, i.e., in simple ordinary language, they imply a belief in God." We heartily commend this very timely and thoughtful book to our readers. If, as we hope, it reaches a second edition, it would be as well to correct the spelling of Priestley's name on p. 21 and the title of Haeckel's book on p. 30.

Obituary.

Miss Eliza Bruce.

The death of the above occurred after long illness at the Farm, Belfast, on January 17th. The deceased had bravely and patiently endured much suffering, but affliction had never impaired her concern for other persons or lessened her interest in many good causes. Earlier, before sickness and advancing age laid her aside, she, along with her sisters, was actively engaged in works of mercy and generously gave of her time, thought, help and money in the alleviation of poverty and disease. The Nurses' Home found in her a generous supporter, the Domestic Mission a constant friend, the cause of education a wise counsellor. And even when no longer able to discharge the active duties attending such ministry she still continued her monetary support. Privately, also, she did innumerable kind acts, and many persons had reason to be profoundly grateful for her thoughtful and timely assistance. She will be greatly missed, but by none more than by her devoted sisters at The Farm. To them and to her other relatives the most genuine sympathy will go forth.

Descended in the case of her grandfather and father from distinguished ministers of the First Presbyterian Church, Belfast, she was deeply attached to that Church and ever manifested the keenest interest in its affairs. The fact that for many years she could not attend its services seemed rather to increase her sympathy in all that concerned its success Her membership was no merely nominal thing but a real and abiding attachment. Consequently, it was perfectly fitting that her attached friend and minister, the Rev. H. J. Rossington, made special reference to her death on Sunday, January 20th, pointing out how much the name Bruce meant for the First Church and how deeply its members would mourn the loss of such a friend as Miss Eliza Bruce.

The funeral took place at Holywood on January 21st, being attended by a few relatives and friends of the deceased. One interesting fact may be mentioned—some two hundred years before a lineal ancestor was minister of our congregation at Holywood. A short service was held at the Farm, prior to the departure for the place of

interment, the service there and at the graveside being conducted by the Rev. H. J. Rossington, M.A., B.D.

Mrs. Crozier.

The death of the above lady in her 93rd year took place at her residence, 56 Eglantine Avenue, Belfast, on December 24th. Although for some time her condition had been grave, she had so often rallied from sickness that it seemed not impossible that she might do so again. Such was not to be, however, and a long and very remarkable career reached its end. Thus, many persons sustained a great and irreparable loss, for no one had a wider and more appreciative circle of friends. Her abilities as a sympathetic eostess were maintained almost to the hnd, and her interest in matters of private or public concern knew no diminution. To be deeply thoughtful for those about her was one of her most striking characteristics, and this made her home-life one of usefulness and unstinted affection. Only those who shared the intimacies of domestic life can fully know the place she filled so well, and to them the most heartfelt sympathy will be extended from far and near.

Mrs. Crozier was the youngest daughter of the Rev. Dr. Montgomery, Minister of Dunmurry, who, at the time of her birth in 1831, was also Headmaster of the Royal Belfast Academical Institution. She was the last surviving member of a large family and also the last of the older generation of the Montgomery connection, of which Lord and Lady Pirrie, Mrs. Thomas Andrews, of Comber, and Mrs. James Moore, The Finaghy, are well-known members. Mrs. Crozier was twice married. Her first husband was Mr. George Ash, by whom she had a son and a daughter—the late William Herdman Ash and Mrs. A. M. Kirker, of Craigavad. In 1857 she married the Rev. John A. Crozier, B.A., of Stramore, Gilford, and of this marriage there survive Mr. Harry Crozier, the eldest of three sons, and four daughters, Mrs. Kidd, Mrs. Crozier Smith, and the Misses Crozier.

During many years Mrs. Crozier devoted herself most heartily to public work, especially while living at Newry, and her house was often the centre of unbounded hospitality. Endowed with great social tact and charm, as well as with much practical domestic foresight and skill, she, as hostess, proved singularly successful, and many persons will recall with grateful regard happy hours spent in her circle at Newry or in Belfast. A distinguished ancestry found in her an equally distinguished successor.

The funeral, which was strictly private, took place on December 27th. The service in the house and at the graveside at Dunmurry was conducted by the Rev. H. J. Rossington, M.A., B.D., the deceased being for many years a member of the First Presbyterian Church, Belfast. Prior to the interment in the Montgomery vault a short service was held in the Dunmurry Meeting-House, the Rev. J. A. Kelly co-operating with Mr. Rossington thereat. The mourners included near relatives of the family connection, together with a few intimate personal friends.

Later, in the First Presbyterian Church, Belfast, Mr. Rossington made a feeling reference to the loss sustained by his congregation through Mrs. Crozier's death, and voiced the deep sympathy widely felt for her bereaved relatives.

Mr. R. P. Lusk, Carnmoney.

The death occurred on January 11th of Mr. Robert Peden Lusk, aged 90 years, at his residence, Fairview, Carnmoney. It is a coincidence that in connection with the Lusk family deceased is the fourth member of the family to pass away within recent months, their average age being 90 years.

The late Mr. Lusk had for about 40 years carried on business in Dunluce Street, Larne, as a master baker, and

he was a member of a family that have lived in Larne neighbourhood for generations. He was the vice-chairman of the Larne Rural Council for a number of years, and also a member of the School Attendance Committee. He was a member of the Non-Subscribing Presbyterian Church of Larne and Kilwaughter.

Deceased's wife died about seventeen years ago. The two sons are Mr. James Lusk, Carnmoney, and Dr. T. Gibson Lusk, who has an extensive practice in Newcastle-on-Tyne.

The interment took place at Larne and Inver Graveyard on January 13th. A service at the house was conducted by the Revs. H. J. Rossington and A. Turner, when, in addition to the relatives of the deceased, there were assembled a number of his intimate personal friends. On reaching Larne the funeral party was largely increased, many who had known and esteemed Mr. Lusk in his long business career paying the departed all fitting honour. At the graveside the service was conducted by the Revs. J. Kennedy and H. J. Rossington.

Reports.

Unity Guild.—That the Second Fancy Dress Dance and Whist Drive was even a greater success than the first will not be denied by anyone who was present at both functions. Both in number and variety the Fancy Costumes far surpassed last year's. Indeed it was no easy task to pick out the best where so many were excellent, it seemed invidious to have to say that any particular dress was superior to all others. However, popular preference decided that Miss Florrie Newman's Indian Maiden dress surpassed the rest and her good taste was rewarded with a large box of chocolates while the men's prize fell to Mr. Eustace Gordon, dressed as a Sheik, who received a handsome silver cigarette case. Later in the evening this fortunate pair were to be seen with a select company of friends in a corner of one of the rooms, where an orgy of chocolates and cigarettes was indulged in. The Whist Drive was as popular as last year, the winning lady whose score as usual on these occasions was higher than that of the winning gentleman, being Mrs. Holmes, who received a beaded handbag in recognition of her skill. The gentlemen's prize was carried off by Mr. Craig, who was presented with a case containing a pair of military brushes. The company which numbered upwards of 130 included friends from such distant places as Grey Abbey, and Banbridge, while Holywood and Newtownards were also well represented, besides those who came from Comber and the Belfast Churches. All spent a thoroughly enjoyable evening, the gay dresses, lively music, and good supper all contributing to its success.

Unity Guild.—Owing to the regrettable illness of the President, the Rev. E. I. Fripp (who we are glad to say is making satisfactory progress towards complete recovery) it has been decided to alter the date of the Dramatic Entertainment to 19th March, in the Rosemary Hall. February's Meeting will be held on the 13th of that month as announced in the syllabus, but it will be at Stanhope Street Mission. It will take the form of Junior Night. Will members and others please make a note of these changes ?

* *

Ballee.—In the National School, on Christmas Eve, the children connected with our Day and Sunday Schools were kindly entertained by the Rev. J. H. Bibby. Full justice having been done to a sumptuous tea dispensed by the Misses L. Balmer, A. Cowan, Violet M'Mechan, and Kathleen Stitt, lady members of the congregation, the young folk were given a free hand in

their choice of amusement, with happy results, and during restful interludes, fruit, sweets and Xmas cake were distributed. For the young people signs of close of day came all too quickly, judging by their reluctance to leave the scene of festivity and gaiety. Before their departure, hearty cheers were given for Mr. Bibby, as well as for the several ladies who had so willingly contributed to the success of the entertainment, and bearing further tokens of the unsurpassable generosity of their host, in the form of boxes of chocolate and Christmas stockings, the young guests turned their steps homeward. On the first Sunday of the New Year the Minister generously presented gift books to all Sunday School scholars, an action calling for grateful appreciation. The Annual Subscription Dance of the Lawn Tennis Club took place in the Town Hall, Downpatrick, on Boxing Night, about 200 invited guests being present. Mr. Richard Stitt, Ballee House, who acted as Hon. Secretary, is to be deservedly congratulated on the complete success that attended his painstaking efforts to ensure that the event should prove to be a very enjoyable social function. The unstinted services of Mr. William Cavan, the popular Club Captain, should also not be allowed to pass unnoticed if only on account of the time and thought expended upon a very artistic scheme of internal decoration.

* *

Bangor.—The services held weekly under the auspices of the recently formed congregation in Bangor continue to be well attended. The addresses given each Sunday Evening by the Rev. A. Whitford (Moneyrea) who is in charge, are invariably characterised by impressiveness, and are delivered with spiritual fervour. They are arousing considerable interest in the town and are calculated to stimulate thought by those who have come to learn for themselves what Unitarianism—so often misrepresented by teachers of other creeds—really is. The British and Foreign Unitarian Association have generously provided the new congregation with 100 copies of "Hymns of the Liberal Faith," and these together with Miss Daly Rowden's playing of the pianoforte accompaniments have helped very much indeed the praise part of the services. Keen sympathy has been extended to Mr. H. Ferguson, J.P., in the irreparable loss he has recently sustained in the death of his mother.

* *

Holywood.—The Annual Sunday School Soiree and Distribution of Prizes was held on Thursday evening, January 3rd. The children met at 7 o'clock for tea and games, and at 8 o'clock, when a crowded audience of parents and friends had gathered, the scholars presented a programme of sketches, carols, songs, etc. The Junior girls, trained by Mrs. F. Robinson, acted a charming fairy sketch, called "The Wishing Tree," the Senior girls, also prepared by Mrs. Robinson, gave an amusing piece, entitled, "The Jumble Sale," and the boys presented a Sketch, "Amateur Barbers," under the direction of Messrs. W. H. Harvey and D. Lockett. The programme was much appreciated, as also was the enlarged and improved stage accommodation provided by the kindness of Mr. W. H. Niall Nelson. Afterwards the prizes won by the scholars during the year were presented by Mrs. T. K. Greenfield, who spoke a few kindly words to the children. The Minister (Rev. E. Lockett) who presided, recorded a successful year's work in the School, but noted that although the numbers of the scholars had been well maintained there was need of more teachers. He thanked the teachers for their loyal and steadfast services. After the book prizes had been distributed a large Christmas Tree, bearing all sorts of wonderful fruit, at which the little ones had been longingly gazing all the evening, was stripped of its burden and the delight of the children was increased by the fact that they received their gifts at

the hands of a real live Santa Claus personified by Edward Lockett.

During the proceedings, Mrs. F. Robinson's Girls' Club presented her with a handsome pair of gloves as a mark of their affection and of their appreciation of her services to them. A very happy meeting was brought to a close by the singing of the National Anthem. At the meeting of the Band of Hope on Monday evening, January 21st, Mr. H. M'Kegney, of the Irish Temperance Alliance, gave a magic lantern exhibition, consisting of a Temperance Story and other slides. The reading was given by Mr. Charles, of Belfast. There was a good attendance of children. On Tuesday, January 22nd, the boys attending Mr. D. Lockett's Physical Drill Class invited the members of Mrs. Robinson's Girls' Club to a tea and social gathering. The young people spent a very happy evening together.

* *

Larne and Kilwaughter.—Two or three years ago our Mutual Improvement Association was revived under the name "The Unity Guild." Last year it hibernated once more, but has recently returned to normal conditions of life and activity. On Wednesday evening, December 12th, a most enjoyable and well-attended meeting was held in our spacious Schoolroom, and a large gathering of young people of both sexes gladdened the heart of the Minister and others by meeting socially, all bent on being happy and with the laudable purpose of making each other happy. A goodly number of Matrons were present, whose amiable and affectionate countenances constituted a veritable benediction. After grace was sung and said, MissIsa M'Ninch, Organist of the congregation, presiding at the piano. The ever-refreshing and fragrant cup with abundance of toothsome fixings was dispensed by Miss Bailie, Miss Moore, Barnhill, Miss Austin, Miss M'Kee, Miss Esler and Miss E. Boyd, assisted by Messrs. Bell, Herbert Pullin and Rea as Stewards. After tea the chair was taken by the Minister, who introduced the various items of an excellent programme, viz.,Song by Miss Campbell, Pianoforte Solo—Mr. H. Pullin, Reading by Mr. Magill, Song by Mr Hill, Violin and Piano Duet—The Misses M. & G. Huxley, Song by Miss M'Clure, Reading (Mr. Magill, Chair) by Rev. J. Kennedy., The Misses Holmes and Laing—Vocal Duet, Pianoforte Solo—Miss A. Laing, Mr. Hill—Song, Recitation—Miss Canning Song—Miss M'Clure. The accompaniments were played by Miss Rosa Canning and Miss Isa M'Ninch, (Organist). Votes of thanks to tea makers and to those who contributed the various items of the programme were proposed by Mr. Thomas Gingles, Kilwaughter, and seconded by Mr. M'Kee, Lowtown, and were passed with hearty acclamation. At this juncture most of the elderly people retired, leaving the Schoolroom to the young folk who for a season all too brief tripped it on "the light fantastic toe," to the music of Miss R. Canning and Miss Mary Campbell. It may be added that a happier and more pleasant meeting never was held in the Old Schoolroom. It was the sad duty of the Minister to refer on Sunday, 13th January, to three deaths that had recently occurred in the congregation. He mentioned Miss M'Ninch, daughter of the late Mr. Robt. M'Ninch, whose wife was a member of the Watt family, and both descendants of the earliest Scotch colonists who settled in Ulster in Plantation times. Miss M'Ninch was a lady "by nature," sincere, friendly and benevolent in disposition, a staunch and liberal member and supporter of her native congregation, of which her father was an honoured Elder for many years. Her life work in Kilwaughter as a teacher entitles generations to call her "blessed." Miss Beggs, a much younger lady, had been an invalid and a great sufferer for a long time, so that the end was a blessed relief to herself and to those who could only watch and wait for the Great Healer of all mortal diseases. She was a daughter of the oldest living member of the congregation—Mr.

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Hugh Beggs, Ballymullock—now in his 93rd year. Mr. Kennedy also mentioned Mr. Robert Peden Lusk, whose name "Peden" indicates his descent from a Scotch Covenanting stock, from which also was descended the Hunter family of Cairncastle. Mr. Lusk, was a man who not only believed in the Gospel of Work but worked most strenuously and vigorously himself in his life business. But his hard toil, some of it by night, seldom prevented him from doing his duty to God on Sundays, by joining in the worship of the Sanctuary with the congregation which he loved, and which he served in the eldership thereof for many years. At the conclusion of these remarks Miss Isa M'Ninch rendered with much feeling and expression on the organ, "O Rest in the Lord," from "The Elijah," the congregation standing with heads reverently bowed. Some years ago Mr. Lusk removed to Fair View Farm, near Jordanstown, and in due time, without severing his connection in any way from his ancestral congregation, he joined The First House in Rosemary Street, Belfast, whose Minister, the Rev. H. J. Rossington officiated at his graveside in Larne and Inver Churchyard, the Rev. J. Kennedy committing "Dust to dust, and ashes to ashes." Mr. Rossington and the Rev. Alfred Turner conducted service in the home before the funeral left for Larne.

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